



THE ADULT
BIBLE
CLASS

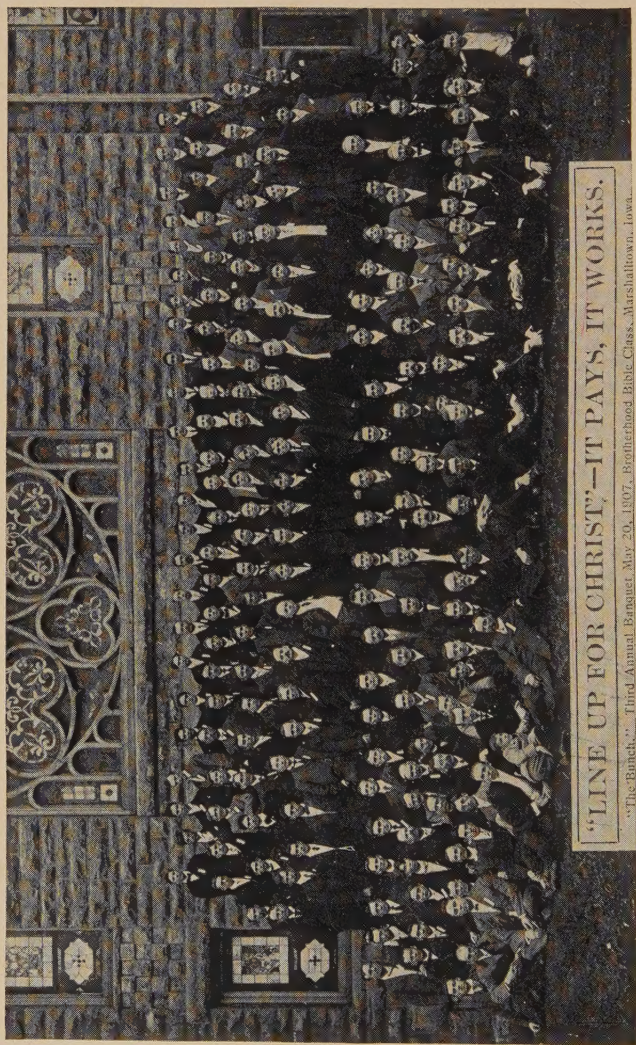
ITS ORGANIZATION AND WORK

W. C. PEARCE

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"LINE UP FOR CHRIST"—IT PAYS, IT WORKS.

"The Bunch." Third Annual Banquet, May 20, 1907, Brotherhood Bible Class, Marshalltown, Iowa.

Modern Sunday-School Manuals

EDITED BY CHARLES FOSTER KENT IN
COLLABORATION WITH J. R. MILLER

THE ADULT BIBLE CLASS

ITS ORGANIZATION AND WORK

By W. C. PEARCE

Superintendent of the Adult Department of
the International Sunday-School Association



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INTRODUCTION

As I read the manuscript of this book one word impressed itself upon me more and more with each succeeding chapter until, when I had finished, it was indelibly fixed in my mind — and that word was “practical.”

This is a practical book; it is written by a practical man who has studied the problems of the Adult Department probably more than any other man in the country. It has been worked out in the laboratory of personal experience and wide observation.

No department of Sunday-school work is receiving more attention to-day than the department made up of men and women. Classes are being formed and organized by the hundreds. Many more would organize if they knew how. This book will tell them. There is not a superfluous suggestion in it. Any class anywhere can effect a permanent and efficient organization by following out the plans and suggestions made here.

The Adult Department is and should be the backbone of every Sunday school, giving it dignity, force and character. The Adult Department silences the sneer of some that “the Sunday school is for women and children.” The Adult Department is solving many of the problems, not only of the school itself but also of the church.

I can conceive of no phase of the work which can arise for consideration that is not here considered

and treated in a helpful way. The author is devoting his life to this work, and all who desire information will do well to read what he has said and follow in the path he marks out. This is not a book for the shelf but for the work table, and that's where it will be found. It is a "Manual of Methods," and will be consulted by those who are interested in the Adult Department, as a student consults his dictionary.

I predict for the book, as it is launched upon the great sea of books, that it will have a long, safe and prosperous voyage, and will not cast anchor for many a year.

MARION LAWRENCE.

I

THE ADULT BIBLE CLASS MOVEMENT

For a great many years the adult Bible class has been a part of most Sunday schools in America, but it has been in recent years only that a more general interest has been awakened. It is difficult accurately to describe the development of this particular department of the Sunday school, but the following steps may be mentioned as important and decisive:

Experimentation.—For many years the Sunday-school leaders keenly felt the need of enlisting men and women in Sunday-school work. They knew that if these could be won, the problems of home study and of holding “the big boys and girls” would, in a large measure, be solved. The endeavor to meet this need led to much agitation and discussion in conventions and church gatherings, and to considerable experimenting in the various Sunday schools throughout the entire continent. It would be impossible to chronicle the successes and the failures which attended these many experiments, but it is due to those who have thus labored to say that the present activity is chiefly the result of their faithful efforts.

Class Organization.—It is impossible to give the date of the organization of the first adult Bible class. There is information of a class organized in 1869.

Under various names, and according to many plans, classes have been organized in all parts of the field.

The present awakening in adult Bible class work is largely due to the general adoption of the plan of organization. It is the universal testimony that immediately following organization the class begins to grow. Within the last few years the organized classes have had a remarkable growth, many reaching a membership of hundreds, and some of nearly a thousand. It is not strange therefore that church leaders everywhere should begin to adapt or adopt the plans which have been so fruitful of success.

Conferences and Conventions.—The multiplication and growth of these classes have presented many new problems. Conferences for the exchange of plans and methods have been imperatively called for, and the inspiration and help there received have enabled earnest attendants to promote the work in their own schools. Among the notable conferences and conventions which have been held are: the Adult Department sessions of the International Conventions held in Toronto and in Louisville, the annual conventions of the various states and provinces and the International Conferences for Adult Department workers held at Lake Geneva, Wis., Pocono Pines, Pa., and Toronto, Ontario.

Adult Department Organization for Associations.—State departments were first organized in New York and Illinois. In Chicago, in 1902, at the Cook County Convention, the Illinois work was begun, one session of the convention being

devoted to adult Bible class work; two hundred representatives of about forty men's classes were in attendance. It was decided to organize an Adult Department, and so include the work of all adult Bible classes, both of men and women. Almost simultaneously the work developed in New York, and the plan has since spread to other cities and states.

International Organization.—At Toronto, in 1905, the International Association, for the first time, devoted a session to the work of adult Bible classes. As a result of the intense interest manifested the following resolution was adopted:

We recommend that the International Executive Committee appoint a special committee of five or seven, to be known as the Adult Department Committee. That at least the chairman of this committee shall be a member of the International Executive Committee. That the work of said committee shall be to devise plans for the improvement and extension of adult Bible class work in connection with the Sunday schools of North America, and that they have power to act only in so far as they receive instructions from the International Executive Committee.

An Adult Department Committee was appointed in accordance with this resolution and the work was placed in their charge.

At the annual meeting of the International Executive Committee, in 1906, it was voted to create an International Adult Department and as soon as funds were available to employ an Adult Department superintendent. In January, 1907, the first International Adult Department superintendent was appointed.

Literature.—Much of the rapid growth in this department is due to the sympathy and help of the publishers, several of whom are issuing magazines in the special interest of adult Bible classes. Most of those who have not published special magazines are devoting large space in their regular publications to this department of work. Many of the associations have issued special leaflets. The International Association has issued three leaflets specially for this department of work: No. 1, on "Department Organization"; No. 2, on "The Organized Class"; No. 3, on "The Standard of Organization and the Certificate of Recognition." Tens of thousands of these leaflets have been distributed.

The reports received from all parts of the field indicate a rapidly increasing interest, evidenced by the multiplication of new classes and a large growth in the membership of old classes. Concrete instances of success are numerous. They represent every part of the field, and are found in country, village, town and city, thus plainly showing that the organized adult Bible class and its method of work are applicable to every Sunday school.

Intense practical Bible study and aggressive world-wide evangelism are the strongest, most significant and most hopeful impulses of this great movement. It bids fair to enlist the boundless energy of the young men and young women as never before in the work of "taking the open word of God, by the hand of a living, competent teacher, to every man, woman and child of the world."

II

CLASS ORGANIZATION

ITS ADVANTAGES

1. It Divides the Work.—In the unorganized class the teacher is expected to do everything. He keeps the records, takes up the offering, conducts all business of the class and teaches the lesson. If there are any sick, he alone is responsible for visiting them. If any new methods or plans of work are introduced, he must introduce them. In the organized class these various duties and responsibilities are shared with the members of the class. The wisdom in the old adage, "What's everybody's business is nobody's business," is heeded, and every member is given some definite duty to perform. Without this definite assignment of work the members of the class will not take upon themselves the various responsibilities and activities. By means of organization the work is divided, more is accomplished, more workers are enlisted and a deeper interest is kindled in the hearts of all.

2. It Develops Workers.—One of the greatest needs of the church is a competent corps of trained personal workers. One of the strongest impulses in the heart of every disciple of Christ is a desire to lead men to a saving knowledge of their Lord. Many a Christian has become discouraged in his first efforts to do personal work through failures

which might have been avoided had he been wisely guided and properly trained. The organized class greatly helps to meet this need for guidance and training. For instance, a young man who is a professing Christian but who has not been active in Christian service joins an organized adult Bible class. He is assigned a definite work within his ability to perform. He is not at once requested to bring some one to Christ, but is asked to serve on the membership committee. The work of securing new members for the class he is able and willing to do. Especially is this true when others are associated with him in doing the same work. In carrying out his duties on this committee he both discovers and increases his ability to deal with men. Later he is appointed a member of the visitation committee. The work of this committee takes him into the sick room and to places of need, where he learns and develops his power to comfort and help those in trouble. Still later he is asked to serve as a member of the devotional committee and is required to share in the responsibility of the spiritual interests of the class. He learns to unite with others in prayer for the unconverted members of the class, and begins to experience the joy of leading men to Christ. Gradually by these experiences he gains confidence in his ability to do personal soul-winning work.

3. It Gives Permanency to the Work.—The difference between a modern business house and the auctioneer upon the street corner is largely one of

organization. A crowd may be held together for a short time by the genial personality and the interesting wares of the auctioneer. However, when he moves on the crowd disperses. In the modern business house everything is so thoroughly organized that the head of the firm may spend much of his time abroad or retire from active service, and the business will continue without injury or loss.

The class which is held together merely by the personality and genius of the teacher is in danger of being disbanded should the teacher be removed. In the organized class this danger is removed, for the class has learned to share in the responsibility of the class work, and to think of it as "our" class and not "the teacher's" class. Accordingly, if the teacher should be removed every effort will be put forth by the class, itself, to secure another teacher. By contrasting the work of Wesley and Whitfield we have a striking illustration of the value of organization. It would be difficult to determine which of these two men was the greater preacher. Wesley organized his forces; Whitfield did not. To-day the results of Wesley's work are to be found everywhere, while the results of Whitfield's work would be difficult to discover.

4. It Gives Strength to the Class.—All of us are stronger than some of us. All of us are wiser than some of us. The class which has the greatest strength is the class which, through organization, has learned to work as one man. In these days "team work" is highly valued. By this is meant

that each one in a group is assigned to the task for which he has most ability. The weakness of one is thus supplemented by the strength of another, and the strength of the whole becomes equivalent to the combined strength of the best abilities of all. In the organized class, "team work" is just as valuable as in any other experience in life. When every member is given a voice in the class management and is made to share in all class activities, the class will become a force at work, instead of a field for work.

5. It Increases the Class Membership.—Men for men, and women for women, is the key to success in building up the class membership. If a pastor or teacher invites anyone to unite with the class the invitation may be appreciated, but in a greater or less degree it will be looked upon as professional. When business men invite business men it cannot be so regarded. Then, again, it must be admitted that the business man has a special and peculiar influence over other business men.

Practical experience has demonstrated the efficacy of sending a number of men after one man or a number of women after one woman.

6. It Promotes Fellowship.—In speaking on this subject Dr. John Earl, teacher of the Haynes Bible Class in the Belden Avenue Baptist Church, Chicago, says, "I believe there has been no agency so important in building up the fellowship of our church as the adult Bible classes." This larger fellowship is chiefly the result of what men and women have been

able to do for each other through their various class activities. Speaking of the activities of his own class, Dr. Earl says: "We locate men and women in Christian homes, or in private boarding houses. We have an employment bureau which is at the disposal of any who may wish to secure work or workers. We are inaugurating what is known as the 'sick benefit.' Fifty men are asked to pay a penny a day—three hundred and sixty-five cents a year—and a near-by hospital has agreed to take care of any of the class who may be in need of medical attention."

In the organized class the class spirit is fully developed. Every member learns to feel for the class, to think for the class and to work for the best interests of the class. No member is permitted to lose heart in time of sickness or trouble because there is no one to whom he can go for sympathy and help. There can be no better atmosphere for the development of Christian fellowship than that produced by such a manifestation of brotherly love.

ESSENTIALS OF SUCCESS

Notwithstanding these advantages, we find those who question the wisdom of class organization. They express the fear that the class spirit may grow into a selfish spirit; that the strength of the class may encourage an independence of action which will, in the end, weaken both the school and the church. There is power in class organization, and power is always dangerous unless wisely directed. This danger may be easily avoided if the leaders of both the church and the school become sympathetic

and intelligent leaders in the adult Bible class work and faithfully observe certain fundamental rules which practically assure success.

1. The Class Should from the Beginning Recognize the Authority of the Church in All Matters.—It should regard itself as a part of the church. The advantages which this relationship brings to the class are quite evident. God has put his seal of approval upon the church. The local church is the unit of organized Christian activity. Every movement for the extension of the kingdom of Christ has emanated from some local congregation and has been guided by many of these units. Then, too, these congregations or units of Christian activity are scattered everywhere, and are accordingly near to the people who need to be reached and helped. Most men and women are chiefly interested in the congregation to which they belong, and anything connected with this interest receives their cordial support. Thus any activity which is a part of their own church secures their coöperation and insures its permanency and success. It gives to the class its widest field of usefulness by putting it into close touch with all church activities, and it also conserves the results of all class work by merging them into the church life.

2. The Class Should Be a Vital Part of the Sunday School.—It should not be an independent movement, but an effort to interest men and women in Bible study in connection with the Sunday school. This relationship brings to the class many advan-

tages. It is not required to make a place for itself in the machinery of the church. The Sunday school has right of way; it has an hour at which to meet; it has a name; it has a purpose; it has an organization; it has the confidence of the people, and every well-directed effort toward its improvement receives their sympathy and support. It also gives to the class a large field of activity, and doing things worth while is a requisite in holding men and women. It brings to the class a touch of home life. It is a great advantage to men and women to be brought into fellowship with the boys and girls, and the presence of the men and women is just as helpful to the boys and girls. The fact that their influence is counting for God and righteousness is an encouragement to the men and women.

3. The Class Should Have a Complete Organization. — Unless this is secured the best results cannot be attained. The highest success of the organized class depends upon the division of labor and the introduction of different kinds of class work. The number of officers to be elected and the number of committees to be appointed must be determined by the size of the class and the needs of the community. The machinery must not be cumbersome but thoroughly efficient. The standard of organization adopted by the International Sunday-School Association requires at least five officers: teacher, president, vice president, secretary and treasurer; and three committees: membership, social and devotional. This standard was erected

after a careful study of the experiences of many classes, and represents the minimum in division of labor and kinds of activities which may be expected to bring good results. Until a class is able to choose these officers and committees it should consider its organization as only partial, and persistent effort should be made to enlarge the membership and widen the activities until the organization has been completed.

4. Official Responsibility Should Be Developed.

—Many classes fail partly or wholly because after organization they continue to do the class work just as before organization. They are like the story of the boy who stood on the corner and called out: "Hot mutton pies! Hot mutton pies!" A passerby purchased one, and when he began to eat it found that it was neither mutton pie nor hot pie. The purchaser returned to the boy and said: "You cheated me. This pie is neither mutton pie nor hot pie, and yet you called it hot mutton pie." The boy replied, "Oh, that's just the name of the pie." A Bible class may be organized in name only.

When officers are chosen and committees are appointed they should be given a definite work to do. The teacher or other leaders may counsel and help in many ways, but the responsibility should be borne by those in charge of the work. Often the work may not be done so well at first as if the teacher had done it. The little child cannot at first walk so surely as its parents, but they would be foolish parents who would, on this account,

continue to carry the child. They prefer to permit him to get many a fall, but are always near to give encouragement and help. From the very beginning the child is exhilarated by his attempt to walk alone, and by being permitted to walk he soon can do it as well or even better than his parents. It will be just as true of newly elected class officers. They will know from the very beginning whether it is the plan to let them do their own work and hold them responsible for results. If it is they will heartily respond, soon they will enjoy their work and rapidly develop into strong and competent workmen.

5. The Class Should Be a Bible Class.—There is no book so interesting as the Bible. The adult classes of the continent which have had large and continued success are those which emphasize the earnest, practical study of the Scriptures. Here and there is found the wreck of a class that has undertaken to substitute other things for the teaching of God's word. The Old Book has not lost its power, and where it is faithfully studied and helpfully applied to the everyday life of men and women, there we find the largest class memberships. No discussion of class business should be allowed to crowd or interrupt the lesson, and no substitution should be made for a study of the regular Bible lesson of the day. We have only fifty-two meetings a year for Bible study. Perhaps not more than thirty minutes, on the average, are strictly devoted to Bible study at each of these meetings. Only twenty-six

hours a year! This limited and therefore precious time should be jealously guarded by everyone who loves the Book and wishes to evangelize the world.

6. The Class Should Provide an Adequate Christian Service for Every Member.—"It is more blessed to give than to receive." This refers to service as much as it does to money. The man who is led to do the most for his church experiences this blessing and has the largest interest in the church. Men like to do things that are worth while. They are interested and moved to action when a worthy work is placed before them that requires great effort and sacrifice. Thousands of men have willingly left the comforts of home and the companionship of loved ones and entered upon a life of hardship, sleeping on the cold earth, under the open sky, living on poor food and enduring all the trials of a soldier's life because they have heard the call of a worthy cause. Countless women have as willingly given up their husbands, sons and brothers, remaining at home with heavy hearts, because they, too, have heard and heeded the call. In recognition of this quality in the hearts of all men and women, the organized class movement has issued its call to a higher, better and larger Christian service. The rapid growth of adult classes is an evidence of the heartiness with which this call has been and will continue to be received. "The world for Christ and the church" should be the watchword of these classes. No fainter call will reach men and women: no small service will satisfy them.

III

HOW TO ORGANIZE

Organize Existing Classes.—Nearly every Sunday school has one or more adult classes that are not organized. Invite the leaders of these classes to a conference and explain to them the value and purpose of class organization. Give them some concrete examples of classes that have received large benefits through organization. When the leaders have been interested, they will secure the coöperation of the entire class membership. Invite the members to meet by classes. If practicable, have speakers engaged who have had large experience in the work and will be able to impart enthusiasm to all who are present. Have on hand printed material with suggestions as to plans of organization and methods of work.

Enlist New Members.—A careful canvass of the entire neighborhood should be made. From this canvass carefully prepare a list of names of all those who should be interested in Bible study and who might be secured as members of an adult class. If there is more than one adult class in the school, divide this list of names into groups and assign one group to each class. Invite all whose names are included on the list to attend a conference where the matter of organizing a class will be discussed. Present to them in an attractive way the advantages

of organization for men and women. Sometimes, in this way, new classes may be started from entirely new material.

Division of Classes.—In some cases it has been found wise to begin by inviting a few men and a few women, who have been members of a mixed class or unorganized classes, to meet at some convenient time, and with their coöperation start two classes, one for men and the other for women. It has been found that numbers of men are not usually as easily reached in a mixed class. It is not urged that mixed classes be discontinued, but it has been found wise to build up in every Sunday school a men's class and a women's class. This can be done without embarrassing or hindering in any way the work of any existing mixed class.

Temporary or Partial Organization.—It is not necessary to wait for the advantages of organization until a large membership has been secured. When three or more have been found willing to form a class, a temporary organization may be effected. All of the members may be appointed as a membership committee, and an active campaign be started for additional members. Appoint a definite date for effecting a permanent organization, say within sixty or ninety days.

The charter membership plan has been found very helpful in securing a goodly number of members at the very beginning. After careful and prayerful consideration determine the number of charter members for which the class will work. When the plan

is properly advertised and the interest sufficiently aroused, many may be induced to unite with the class in order to become charter members. Let the date selected for forming the permanent organization be thoroughly announced, and make it clear that only those who join the class before this date will be considered charter members. When this plan is followed, this form of application may be used:

I wish to become a member of an Adult Bible Class to be organized as may be agreed upon by the members, each member to have a voice in the conduct of the class; the class to be a part of the Sunday school and its objects to be Bible study, mutual helpfulness and an adequate Christian service for every member.

All applicants for charter membership will be duly notified as to the time and place of organization.

Name

Address

Signed at request of.....

When the date appointed for the completion of the class organization arrives, make much of the meeting. Be sure that a definite plan of organization is ready to present. Have in mind those who will make efficient officers, and provide for the appointment of such committees as are necessary to

insure success. Many classes find it exceedingly helpful to close this campaign with a banquet; at this time permanent organization is effected.

The Standard of Organization.—The standard referred to in the previous chapter has been tested many times, and will give to any class a working organization. In full this standard is as follows:

1. The class shall be definitely connected with some Sunday school.
2. The class shall have the following officers: teacher, president, vice president, secretary and treasurer. It shall also have at least three standing committees, as follows: membership, devotional and social. It is not required that these committees be known by these particular names, but that the class shall have three committees which are responsible for these three kinds of work.
3. The class shall consist of members who are sixteen years of age or over.

Certificate of Recognition.—For the encouragement of classes which attain the foregoing standard of organization, the International Sunday-School Association has prepared a beautifully lithographed certificate of recognition, to be given through the various state and provincial associations upon the receipt of an application blank properly filled out and the small fee required.

The advantages of this certificate are varied. It puts the class into touch with other organized classes of the continent; it helps to advertise the organized class idea to all visitors, and it aids in establishing a permanent and effective plan of class organization.



Recommendation of the _____ Sunday School Association, this

ORGANIZATION

is issued to the _____ Bible Class
of the _____ Church of _____

in recognition of its being an

ORGANIZED ADULT BIBLE CLASS

according to the International Standard

For the _____ Sunday School Association, this _____ day of _____ 19____

W. C. Pearce

Adult Department Superintendent

International Adult Department Superintendent



The Teacher.—In selecting a teacher for an organized class, the rules of the church and the school should be recognized. It is essential that the best teacher who can be secured be placed in charge of such a class. The teaching of the word of God is the magnet of power in every adult class. While no iron-clad rule can be laid down, it is usually best to secure a man to teach men and a woman to teach women.

Class Names and Mottoes.—There are many different names given to adult classes. Many seek names from the word of God, such as Baraca, Berean, Daughters of Ruth, Bethel, Bethany, etc. Others are named after the great church leaders or movements: Wesleyan, Westminster, Brotherhood, Knox, etc. Some take the letters of the Greek alphabet: Delta Alpha, Phi Delta, while others use the letters of the English alphabet, such as Class "C" or "D." Still others choose names that indicate service: Yoke Bearers, Yokefellows, Friendly Helpers. Again, there are those who prefer class numbers, holding that this plan indicates that the class is a part of the school. The following list of names taken from the field may be suggestive:

FOR MEN'S CLASSES: Baraca, Manitoba, Pathfinders, Trailers, The Rangers, Soul Winners, New Era, W. N. (Who Next), Pilgrims, Twentieth Century, We Boys, Knights of Baraca, Tri Mu's (three M's—Morals, Mind, Muscle), Fraternity, Veritas, The Regulars, Friendly Volunteers, Oxford, Collegiate, Onward, Overcomers, Tower, Philo Christos, Truth Seekers, Agoga, King's Sons, Sentinel, Vires, Defenders, Moody, Sons of Luther, Sons of Aaron, Win One, Victors, Loyal Sons, The J. O. C. (Jesus Our Companion).

FOR WOMEN'S CLASSES: Advance, Besai, Amica Veritas, Crusaders, Amity, Builders, Steadfast, Daughters of Wesley, Delta Epsilon, Whosoever, Phi Delta, Merry Workers, Phila-thea, Daughters of Zion, Priscillas, True Blue, Bible Searchers, Dorcas, Helping Hand, Century, Queen Esther, Faith, Protheon (For God).

FOR MIXED CLASSES: Unity, Mizpah, Excelsior, Willing Workers, Burden Bearers, King's Command, Progressive, Berea, Philomathean, Conquest, Busy People, Boethian (Helpful), Friendship, Altruist.

Most of the names for mixed classes could be appropriately given to either men's classes or women's classes.

A class motto will do much to keep the chief purpose of the class in mind. It has also proven a great help in realizing that purpose. The motto should therefore be carefully chosen. The following have been adopted by different classes: "We're in the King's Business"; "The Other Fellow"; "We Do Things"; "For Christ and His Kingdom"; "The World for Christ"; "Every Man Up"; "The World Is Our Field"; "Search the Scriptures"; "To Serve"; "The Best Ever"; "We Mean Business"; "A Square Deal"; "Bring a Brother"; "Win One"; "Quit you like men, be strong" (I Cor. 16: 13); "I can do all things in him that strengtheneth me" (Phil. 4: 13); "Help whoever whenever you can; man forever needs aid from man."

Class Pins and Emblems.—It is not necessary to discuss at any length the value of class pins or emblems. Their general use by numerous organizations gives evidence of this value. They serve as a means of introducing one to another, thus encour-

aging the class spirit; they are also valuable as a means of advertising the class and its work. Again, they frequently cause outsiders to inquire as to their meaning, and this opens the way for a personal invitation to attend the class.

The International Association, realizing the value of an emblem, has adopted a small red pin with a pure white center as the emblem representing the general organized adult Bible class movement. Its significance is, "There is no purity of life without sacrifice and no cleansing from sin without the shedding of blood." Heb. 9: 22. This emblem may be worn by any class, and will not conflict with their own class pin. Their class name or initials may be printed upon this emblem. It has proven a means of introducing members of various classes who might meet as they travel, and it is serving the purpose of generally advertising the adult Bible class movement. It is also becoming a continent-wide bond of fellowship between the Bible classes of all forms of class organization and of all denominations.

IV

THE CLASS CONSTITUTION

The advantages of a constitution are at least threefold. It sets forth clearly the plan of class organization; it serves as a guide to newly elected officers and committees; it gives permanency to the class policy and plans. The fact that some few classes have been able to do successful work without adopting a constitution merely helps to prove the rule by the exceptions. Even in these few classes they have doubtless a well-fixed policy which is a sort of unwritten constitution.

A few general observations may be made concerning a class constitution. It should be brief and simple; it should be general and give such latitude as will permit the class to meet new conditions which may arise without too frequently having to change the constitution.

In preparing the suggestive constitution which follows, constitutions of many of the most successful classes of the country, village, town and city were collected and carefully studied. This constitution was then written and submitted to most experienced leaders, both through correspondence and through personal conference. The changes suggested by these leaders were incorporated, a new draft was made and it was resubmitted for review. It was then adopted by the Adult Department Committee

of the International Sunday-School Association. It is urged, however, that all classes adapt before they adopt.

ARTICLE I—NAME

This class shall be called.....
of the.....Sunday school, of.....

ARTICLE II—OBJECT

The object of the class shall be Bible study, soul winning, Christian culture, mutual helpfulness and the extension of Christ's kingdom throughout the world.

ARTICLE III—MEMBERSHIP

Any (man, woman, person) sixteen years of age or over may become a member by attending the class and signifying a desire to join.

ARTICLE IV—OFFICERS

The officers shall consist of a teacher, president, vice president, secretary and treasurer, who shall be elected annually by ballot and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the teacher the church authority should be recognized.)

ARTICLE V—COMMITTEES

The following standing committees shall be appointed: membership, devotional, social and such

others as the work of the class shall demand. The officers of the class and the chairmen of all standing committees shall compose an executive committee.

ARTICLE VI—MEETINGS

The class shall meet every Sunday for Bible study at.....(hour) in connection with the Sunday school. Business meetings shall be held at.....(hour) on the first.....day of each (month, quarter.) Special meetings may be called at any time by the president, teacher or any five members of the class, by giving notice to the class the Sunday previous to the proposed meeting. One fourth of the enrolled membership shall constitute a quorum for the transaction of business.

ARTICLE VII—DUTIES OF OFFICERS AND COMMITTEES

SECTION 1. The teacher shall have charge of the lesson, and shall be ex-officio member of all committees. Officers and committees must consult with the teacher on all subjects pertaining to the class work, and all committee appointments must have his approval.

SEC. 2. The president shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The president shall be chairman of the executive committee, and ex-officio member of all committees.

SEC. 3. The vice president shall, in the absence of the president, perform the duties belonging to

the president's office, and shall render such other assistance as may be required by the president.

SEC. 4. The secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the secretary of the Sunday school, as required.

SEC. 5. The treasurer shall have charge of all the moneys and shall pay them out as directed by the class, in harmony with the rules of the Sunday school. He shall report to the class as often as required and also to the treasurer of the school each Sunday.

SEC. 6. The executive committee shall have general supervision of all the class work. They shall devise ways and means of advancing the interests of the class and of increasing its attendance.

SEC. 7. The membership committee shall be responsible for securing new members, looking up absentees and the visitation of the sick. In the performance of their work they are responsible for devising methods and plans, and may call upon any member of the class for assistance.

SEC. 8. The devotional committee shall be responsible for the spiritual welfare and work of the class.

SEC. 9. The social committee is responsible for greeting, welcoming and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

ARTICLE VIII—AMENDMENTS

This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

BY-LAWS

It seems impracticable to suggest by-laws because of the varied conditions in the different parts of the field. As the class work progresses it will be found necessary to enact rules concerning class management, benevolence, athletics, etc.

V

DUTIES OF CLASS OFFICERS AND COMMITTEES

OFFICERS

The teacher is the chief officer of the class. He should be considered an ex-officio member of all committees, and no appointments should be made without his approval. His sympathies should be broad enough to enable him to be interested in all the class activities. He should at the same time refuse to assume the responsibility for every activity, and avoid curtailing the initiative on the part of the class committees and other officers. His chief duty is to teach the word of God clearly, forcefully and helpfully. In this service he should seek to interest all in an individual study of the Bible. He should, so far as possible, himself use the Bible in class, and encourage its use on the part of others. He should constantly seek the conversion of the unconverted. He should not be satisfied with seed sowing, but should be ever ready to thrust in the sickle and reap the golden harvest. If the teacher is not zealous and wise in the work of soul winning it will be difficult for the class to develop an evangelistic spirit.

The teacher should do all kinds of pastoral work, such as visiting the sick, counseling those in need of a personal friend, comforting those in trouble and

standing ready to assist in all class enterprises. It is his peculiar duty to see that the social, intellectual and spiritual interests of the class are kept in proper poise. If he finds that the social life is becoming uppermost and overshadowing the spiritual, then he should bend every energy to the spiritual work of the class and thus bring the work to its proper balance.

The president is the chief executive officer of the class. Like the teacher, he should be an ex-officio member of every committee. He should be responsible for the appointment of the chairmen of the various committees. He should make a special study of each member in the class with the intent of discovering his talents and properly using them in an aggressive and united class work. He should constantly study the needs of the church, the Sunday school, the community and the world, with the purpose of properly regulating the work of the class to meet these needs. He should be wise, intelligent and aggressive in his endeavor to widen the field of the class activities. He should see that all officers and committees do the work assigned to them. Whenever practicable he should meet with the class committees and thus keep informed as to what is being done and assist each committee to do the best work. He should be the teacher's chief counselor and supporter. He should preside at all business meetings of the class and during the class session on Sunday. He is responsible for the transaction of all class business in a thoroughly business-like way. So far as possible he should see that all

matters of business are cared for at the regular class business meeting, and that those items which must be cared for on Sunday do not trespass on the teaching period.

The secretary is to the class what the secretary of state is to the government. It is within his province to furnish information that will guide the policies of the class and make effective the work of all other officers. He is responsible for all records and reports.

His records must be accurate or they will be without value; they must be kept in permanent form or the experience of the class will be lost to the work of the future. He should keep a complete record of all business meetings as well as of the Sunday sessions, of all class socials and class meetings of any kind, including copy of any printed programme, advertising material, etc. He should keep a record of all committees and carefully file copies of their reports. An individual record of each member of the class is of great value. This record should include attendance and any other facts which will help the class to realize the ideals toward which it is working. He should have a follow-up plan and insist that no member's name be dropped from the roll until every effort has been put forth to reclaim him. He should give letters of introduction, in the name of the class, to any member who may move to another place, and whenever possible write a letter to some class located in the place to which the member has removed. A biographical record has been found most helpful and interesting by those who have kept it

faithfully. This plan gives to each member a page in the "Class Journal" and the secretary records the important events in his or her life, such as the different offices held in the class, school or church, and events which closely touch the life in either business or home. This record may be kept, not only during the active membership in the class, but throughout the years. Many classes have adopted the motto, "Once a member always a member," and the secretary should write at least annually to all absent members. When answers are received a record may be made of the most interesting events in the biographical journal. A map may be prepared for the classroom showing the different places in which former members of the class are living.

The secretary's reports should be made weekly, quarterly and annually. Comparative reports are helpful and stimulating. The annual report should be printed, if possible, and should give a detailed statement of the work of the year compared with previous years. The secretary should regularly furnish to the various committees and class officers such information as will enable them to do their work most effectively. As the membership of the class grows and the work of the secretary necessarily increases it will be found needful to appoint assistant secretaries and divide the work.

The secretary's records and reports should be made without confusion to the class or without trespassing upon the time devoted to the teaching of the lesson.

The treasurer is the chief officer in providing

funds for the class. He is more than a banker. He should, of course, conscientiously care for all funds received and make report whenever required by the class or school, probably weekly, quarterly and annually. His annual report to the school should give a detailed account of all moneys received and expended. He should insist that this report be audited in a businesslike way. If at all practicable, this report should be printed. He should become thoroughly familiar with the various benevolences of the class and church and seek to interest each member of the class in some one of these benevolences. Like the secretary, the treasurer should keep accurate and permanent records, and his work should be done without confusion to the class or infringement upon the study period.

COMMITTEES

The size of the class will largely determine the number of committees to be appointed and the duties to be assigned to each. The experiences of successful classes would seem to indicate, however, that the best life of the class demands three kinds of activities: those relating to the membership of the class, those relating to the social life of the class and those relating to the spiritual life of the class. It is therefore important that, at the very beginning of the organization, at least three committees should be appointed to care for these three kinds of activities. As the class grows the duties of these committees will increase and the work will need to be divided. This will necessitate the appointment of various

other committees, and under these three general heads of activities the following additional committees may be named:

MEMBERSHIP. Attendance; visiting; lookout; advertising; classroom; ways and means, etc.

SOCIAL. Reception; literary; music; athletic; flower; etc.

DEVOTIONAL. Prayer-meeting; evangelistic; missionary; temperance; employment; etc.

Two general committees should be appointed, the executive, and the ways and means, or finance, committees.

The executive committee should consist of the chairmen of all standing committees, together with the teacher and class officers. The president of the class should be chairman *ex officio*. The pastor of the church and the superintendent of the Sunday school should be members *ex officio*. This committee should have general supervision of all class activities and plans of work.

The finance committee, aided by the treasurer, should provide funds for class work, interest the class in various benevolences and assume responsibility for providing ways and means for all class enterprises. In the discharge of their duties they should exercise great care that those who are not able to give liberally should not be made to feel that they are unwelcome because they cannot give more largely.

VI

CLASS MEETINGS

THE SUNDAY SESSION

It would be impracticable and unwise to attempt to suggest a model class programme, but a few general observations may be made concerning it. It should be varied; it should be carefully prepared; it should include at least four elements: worship, instruction, fellowship and business. These should be introduced in proper proportion and in true relation to the chief purpose of a Bible class. We will therefore study the class session under these four divisions:

Worship.—There can be but little real, effective teaching unless there prevails in the class the true devotional spirit. The prayers should be made to include all special needs. Requests for prayers should be encouraged; the sick should be mentioned and the absentees remembered. One teacher, in speaking of this matter, says: "Names are mentioned only when it is proper to do so. There is such a thing as ecclesiastical cruelty."

Good gospel singing is a great help in the development of a devotional atmosphere and is also a divinely appointed means for the expression of thanksgiving and praise. If the class has a room of its own, a class orchestra is a help; special music may be introduced, but congregational singing is the

best for enlisting the interest of all. A class song, written specially for the class or chosen by the class, is sometimes helpful. All songs should be chosen carefully; in making the selections both the day's lesson and the special needs of the class should be kept in mind.

Whenever possible this service of worship should be held, at least in part, with the Sunday school. The first part of the opening service in any Sunday school can be made interesting and helpful to both old and young. The mingling of the voices of the boys and girls with those of the men and women will greatly aid in increasing the true spirit of worship, and will also introduce the home atmosphere. Unless the school can meet for a longer period than one and one-quarter hours, this opening service should rarely exceed fifteen minutes. Every adult class should have at least from thirty-five to forty-five minutes for the study of the lesson and its own class work.

Instruction.—Bible study is the chief work of the class hour. At least thirty minutes should be devoted to this purpose; nothing should be permitted to crowd or interrupt it. Current events, no matter how interesting, should not be introduced to the exclusion of a careful study of God's word. If it is the desire to interest the class in missions, teach the word, for it contains the inspiration and authority for missions; if it is desired to interest the class and enlist them in the issues of municipal and national life, teach the word, for it contains the doctrines

which will give to all men the wisdom and courage needed to solve every civil and social problem. It is most significant that, at the end of a generation of teaching temperance in the Sunday schools, the nation is having a great temperance awakening.

A striking illustration of the relation of Bible study to temperance reform is found in Ashland, Ohio. Ashland is a city of about eight thousand inhabitants. Each one of its Protestant Sunday schools has an organized class for men, and a Federation has been organized. By continued and concerted effort, they have succeeded in enlisting in these classes a large percentage of the voting population. At one of their annual banquets over eleven hundred men were in attendance. Though the leaders in these classes were ardent temperance men, anxious to wrest their city from the control of a large brewing company which had dominated its life for many years, yet they studiously avoided transforming their classes into special temperance organizations. One of the leaders, in speaking of this campaign, said, "The brewing company tried to persuade the people that we were anti-saloon men, although we had been careful never to commit ourselves on this subject and said we stood only for teaching men righteousness and training them to live right lives in relation to God and their fellow-men." This policy was persistently pursued, and they tried in every way to interest men in Bible study and lead them to Christ. The following is an account of the campaign given by Mr. W. D. Stem, teacher of one of the classes:

“Just after our annual banquet the brewing company sent out circulars and secured, as they claimed, eight hundred and thirty-nine signatures in favor of keeping the saloons in Ashland. Though we did not believe this document would hold good in court, we let it go. Many said to our president: ‘Call out your men. They should take a stand on this question at once.’ But the committee said, ‘No.’ One of the wisest politicians in the town had said, ‘Let the machinery be submerged; keep them guessing.’ Finally the time came when the fight must be on in dead earnest. To protect our Federation we organized the Citizens’ League for this special work, though Federation men backed it and engineered the work. We have a system in Ashland whereby I can say, ‘Mr. H., get your men out to-night at the Baptist church,’ and his men will be there. So now, just two weeks before the vote was taken, the word went round: ‘Get your men out to-night at the Evangelical church.’ Before the meeting we secured a list of the voters. We went over every name on that list. We met again the next night and divided the city into wards. The next night we had a new list of voters prepared by our own men. We allotted the city, in districts, to captains and their committees.

“From this time on we met every night. On the night before the election one of our boys said: ‘We have a fighting chance—but it will be a hard fight. If this were politics, I’d be scared.’ There was still one thing left for us to do—we could pray; and how those boys did pray! Then they went to work

again. We studied the names of the voters, and asked one another, 'Do you know absolutely that this fellow will vote dry?' In this way we went over the entire list of voters and then separated to make another appeal to the men considered doubtful.

"On election day the question was: 'Will the fellows come out in the open? Will they run the chance of having their business boycotted, as threatened by the brewers?' Every fellow had been instructed to be at the polls at five A. M. When I arrived most of them were already there. Their coats were off, and they were pitching in for the final fight. Every man was met on his way to the polls and once again appealed to, in the name of his boy, his home and his conscience, to free the town from the liquor traffic. There were seventeen hundred and eighty-two votes cast that day, and the 'dries' carried by a majority of over three hundred votes. Compare the number of votes cast in favor of closing the saloons with the number of the men who attended the banquet of the class. This is a concrete instance of what strength a men's class can be made to the church, to the community, to the state and to the world. You do not need to advertise this kind of work in the papers."

Much depends upon the method adopted in the teaching service. The coöperative or free discussion plan is constantly increasing in favor with both teachers and classes. This method provides in various ways for the different members of the class to have some part in the recitation. A committee is sometimes appointed to prepare in advance a list

of lesson-discussion questions. These may be printed or mimeographed and distributed to each member at the opening of the class period. Each member is thus encouraged to take part, even though it may be merely by the calling of a number or the reading of the question he wishes discussed.

Because of the many interesting things arising through the study of the customs of the people of Bible lands, many classes have found it helpful to appoint an "orientalist," who is expected to be prepared to answer all questions concerning the oriental life. The lesson may be assigned in various ways, but the chief purpose of getting each member to take a definite part in the study period should be kept constantly in mind.

The most successful classes are those which study the word of God in a practical, evangelistic manner. The average man believes the Bible to be the word of God, but he needs to know its truths better and to have them helpfully applied to his everyday life. The human heart is like the sea, never at rest yet constantly seeking rest. In the midst of the storm there is ever the still, small voice saying, "Peace, be still." It is to Him that every weary heart needs to be directed. The Spirit led Philip into the desert to meet the eunuch, "and Philip ran to him, and heard him reading Isaiah the prophet, . . . And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." The great need and desire of everyone, whether recognized or not, is to see and know Jesus as a personal Saviour and Friend. The Bible class that studies the word

of God in such a way as to reveal him will continue to grow and be an ever-increasing blessing to the world.

Fellowship.—A few minutes should always be given to welcoming the stranger and to introducing new members. The opening of the class session is the best time for this. New members should be formally introduced. Sometimes the new member is asked to rise when introduced to the class, while a member near by extends the class greeting and welcome. The entire class should stand during this service. A word of welcome should be spoken to the visitors by the chairman of the reception committee, who in a moment can announce their names, addresses and the classes they represent, if they come from other Bible classes. At the close of the session a short time should be allowed to give the members the opportunity of greeting one another. Every member should be encouraged to select some one he does not know, introduce himself, and seek to make the visitor or new member feel at home.

Business.—The business of the class should be transacted as far as possible outside of the Sunday session. There are five items of business, however, which it is always necessary to care for on Sunday: the class records, reports, offering, announcements and distribution of supplies. These should be cared for with dispatch, in a businesslike way, so that they do not hinder the work of the day nor trespass upon the teaching period.

The Regular Business Meetings.—All officers and members of special committees should be expected to attend regularly the business meetings, and all members of the class should be earnestly invited. The business meetings should be held possibly once a month. They should be held at stated times, that the officers may plan their other engagements so as to be present. The best place for these meetings is the classroom. If the class has no special room, then a cozy church parlor or the home of some member may be used. These meetings should open and close promptly; any other policy will decrease the interest and destroy their usefulness. All meetings should run on schedule time; they should have and faithfully follow an order of business; they should provide for a review of old plans and methods and the discussion of how to improve them; they should give opportunity for the presentation of new plans and methods of work. This discussion of methods may be stimulated by inviting some one to make an address or read a paper on some phase of class work or report the work of some conference, convention or other class. All business meetings should provide for reports of all standing and special committees. Last, but not least, they should be places of prayer. One of the greatest business meetings ever held in the history of the church was held in Jerusalem on the day of Pentecost: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were

sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

When the business meetings of the class are characterized by this spirit of prayer, there need be no fear that the plans made will not be wise ones and blessed of God.

Meetings of committees should be called by the various chairmen as often as the work may demand. The work of the special committees is to faithfully carry out definite instructions given by the executive committee, to consider and plan for the improvement of their work, to bring recommendations to the general committee and to make a full report of their work at each business meeting. So far as practicable all reports and recommendations made to the executive committee or to the class should be submitted in writing.

VII

CLASS ACTIVITIES

It would be impossible to definitely outline suitable activities for every adult Bible class. Local conditions in the various parts of the field will largely determine the most helpful activities. However, some general observations may be made:

1. They Should Be Numerous and Varied.—Seldom, perhaps never, will one kind of work enlist the sympathies of every member of any class. Each kind of worthy work will naturally awaken new interest and enlist new workers.

2. They Should Be Rightly Related to the School, the Church and the Community.—Two questions greet us on every hand: "Where shall we find the workers?" "What shall we ask them to do?" The first question is asked when new phases of Christian work are being presented, and the second when the advantages of Christian activity are being urged for adult Bible classes. A field of corn that needs cultivating and boys that need to be put to work make a fine combination when they are properly related one to the other. Otherwise both the field of corn and the boys must suffer. It is just as true of the adult Bible class and the community. Every community has its needs, and the adult Bible class should help to meet them.

3. They Should Be Wisely and Thoroughly Distributed.—It is a serious mistake, and one easily made, to assign too many duties to one person or to one committee. An adequate, suitable service should be found for every member of the class. This can be done if the leaders of the class make it their fixed determination to do so. Because some member fails to do well one assigned task is not final evidence that he will continue to fail if given a work better adapted to his taste and ability.

4. They Should Be Properly Proportioned.—Many men are found with an ambition to be brilliant, but only a few are found with an ambition to be sensible as well as brilliant; yet the men who are successful through a long period of years are those who are well poised. This is just as true of the classes which have long and successful histories. There are those who keep the various activities so proportioned that the whole work of the class never suffers because of any one particular kind of work. Such a class may not dazzle with its brilliant success at any particular time in its history, but its work will be cumulative, effective and permanent.

Any attempt to classify the activities of an adult Bible class must be arbitrary and somewhat unsatisfactory. Nevertheless, such an attempt is necessary in their study and in planning for their wise development and direction. A study of many of the most successful classes reveals the fact that in every case there are at least three kinds of activities, namely, those which relate to the membership

of the class, those which provide a social life for the class and those which develop a devotional life in the class.

MEMBERSHIP

Every class should conduct a constant and systematic campaign to build up and maintain its membership. In no other way can it succeed in fulfilling the Great Commission. In conducting this campaign the following plans and methods are suggested:

1. A Prospective Membership List.—Each class should have a carefully selected list of names, furnished by the members of the class aided by the officers and members of other departments of the school. These prospective members should be invited to all special occasions like Rally Day, the Christmas and Easter services and the annual class banquet. In this way many may be induced to join the class and become regular attendants upon its services.

2. A Visitors' Record.—The names and addresses of all visitors should be carefully secured. It has been found helpful to write to each visitor before the Monday night following his visit to the class, expressing the pleasure of the class at his visit and inviting him to come again. This letter may be signed by the teacher, the president, the secretary, any two or all three of them. The names of the visitors should be handed to the visiting committee, who should call upon them before the end

of the week. If they are residents of the community and not attendants at any other school, they should be cordially invited to become members of the class.

3. Advertise the Class Wisely and Thoroughly.

—The use of letter heads, cards of invitation, carefully printed programmes, newspaper notices, columns in church papers and class papers have all helped to increase the interest of the general public in the class and its work. The class emblem has also been found helpful as a means of advertising.

4. Personal Invitations.—There is no better method of securing new members than the old-fashioned one of going out after them and bringing them in. Two suggestions are offered in this regard: first, go after them one at a time; and second, go after them systematically. The failure of a great many classes in building up their membership may be ascribed to the fact that they are always talking of the masses to be reached, and fail to seek out any individual and bring him into the class. Oftentimes, too, the failure may be ascribed to the fact that one or two visits are made and the workers become discouraged and the work is not followed up. In business life men are not so easily discouraged. Mr. W. C. Hall, president of the Indiana Sunday School Association, tells of visiting a certain publishing house once every sixty days for five years without having been able to make a single sale. On the thirtieth visit he sold a carload of paper, and shortly afterwards this house began to make all its purchases

of the house he represented, and continued to do so for many years after he had ceased to visit them. Similar perseverance will be found a virtue in winning men to the Bible class.

5. Be Persistent in Reclaiming Absentees.—

A good business man does not easily surrender a good customer, and a successful class will not easily take from its membership roll the name of one who has been a member of the class. Every effort should be put forth to bring back an absentee. Personal letters have been found helpful, but personal visits much more so. In this connection it might be said an ounce of prevention is worth a pound of cure. The membership committee should be quick to observe the loss of interest on the part of any member, find the cause of it and seek to promptly remove the same before the member has entirely lost interest and drifted away. Often members are lost to the Bible class on account of real difficulties which, for a time at least, prevent their regular attendance. This is especially true where they are required to work on Sunday. Whenever this condition arises the class should do its utmost to remove the difficulty and where this is impossible, seek to transfer such names to the Home Department of the school, that they may be followed up and their interest in Bible study maintained. This will usually insure their return to the class immediately upon the removal of the difficulty. In this work, patience and persistence are of the greatest value. A leader of one of the most successful adult

classes was asked recently, "Do you retain a man as a member of your class if he comes only once a year?" "Yes," he replied. Then he was asked, "Does this not greatly reduce your average attendance?" "Well," said he, "I presume it does, but we are not working so much for average attendance as we are for men; and if a man comes but once a year he may be led to Christ on that day, or at least receive encouragement and help in living a better life."

6. Once a Member Always a Member.—Many classes keep in touch with those members who have been called to other fields of labor. This does much to increase the value of class membership. It practically insures that those who leave the class will unite with other classes. It strengthens the bond of fellowship; it increases the interest of the class in the Christian work of other parts of the world and helps the cause of Bible study in many other ways. This plan can only be maintained through a faithful and systematic correspondence.

Mr. Frank L. Wood, teacher of the Wesleyan Class of the Western Avenue Methodist Episcopal Church, Chicago, says in regard to his plan for carrying on this work: "I have two file boxes, one for unanswered correspondence and one for letters which have been answered; the latter is alphabetically arranged. When I have twenty-five letters in the 'unanswered' file, I dictate replies to one of our four young women stenographers (these are volunteer workers, members of the class), making

memoranda of the date of answer at the head of each letter. This is then placed in the 'answered' file, and the previous letter from that member is destroyed. This leaves the last letter received from a member always on file. There is another filing case which is very sacred to me; it contains the last letters from those who have 'gone before.' " The class which Mr. Wood teaches is twenty-seven years old. Twelve years ago it was reorganized, and since that time, out of a total enrollment of five hundred and eighty, the class has lost track of only five members.

SOCIAL

All men and women have social natures. This side of their lives must be carefully considered and satisfied. Many young men and young women are left to find their own pleasures without the guidance of a Christian home or a Christian church. Often, against their better judgment they drift among questionable companions who lead them into a sinful life—all because of a lack of guidance at a critical time. The following suggestions may be given:

1. Welcome the Visitors.—The most lonesome place in the world is in a crowd. It is very easy for the members of the class to be so interested in greeting each other that they neglect to properly welcome the visitor. Members of an adult class should always remember that they are keeping house for God when in his church, and at least accord the same courtesy to the visitors there as they would accord a visitor in their own homes. However strong the

desire may be to visit with one another, they should practice enough self-denial in this regard to make every visitor feel thoroughly welcome and at ease. Nothing that can be done will more incline a stranger to return to a class and become a member of it than a cordial welcome upon his first visit.

2. Introduction of New Members.—Every new member should be visited within a week of the time that he joins the class. Great care should be exercised to see that each new member is introduced to all members of the class. Cliques and clans should be unknown in an adult Bible class.

3. Class Socials.—Some classes find it profitable to hold four class socials a year, one of these being the annual class dinner. One class reports that the membership was divided into four divisions; each division was made responsible for one of the socials held during the year. The leader of a young women's class states that one of the secrets of their successful social life lies in the fact that they never have a social for the exclusive benefit of the class. It was impossible, in this class, to compete with the choice social life that many of its members had in their own homes, therefore they could not depend upon the social, in itself, to interest the members. Accordingly, they have made their socials an agency for bringing cheer and blessings to others. Sometimes the social is given for the young women who are in attendance at a near-by medical school. At other times it is planned to bring cheer and joy into the lives of young women who are away

from home. In this way great interest is aroused in each social.

It is needless to say that each social should be carefully planned and of such a character that every member will be interested. Wholesome humor is at all times helpful.

Every successful class that the writer knows makes much of the annual class dinner or banquet. From a study of a number of these dinners, the following suggestions have been gained: provide a programme of the highest possible character; make every effort to secure a full attendance of present, past and future members.

4. Class Debates.—There are a great many current topics of vital interest to the members of adult Bible classes. These should not displace the study of the regular lesson on Sunday, but their study may be most profitably introduced through a series of class debates. This will give opportunity for the discussion of these most helpful and interesting themes, and it will also prove a means of intellectual development greatly appreciated, especially by young men.

A topic of special interest may be selected for debate by the members of different classes of the same community or city. The winners of the different classes may be brought together until some one class wins the honors of the season. In some places these debates have been exceedingly helpful in the education of young men and women, as well as a means of interesting them in higher and better things.

One class reports the organization of a complete city council and the election of a mayor. They meet regularly for the discussion of all city problems and have appropriated millions of dollars for the improvement of parks and public buildings, and other public utilities. This plan necessarily leads to a close study of parliamentary law as well as of the particular problems which confront their municipal life.

5. Lecture Courses.—It is entirely within the province of an adult Bible class to plan for a series of most entertaining and interesting lectures. One men's class has been quite successful in arranging lectures for the boys of the Intermediate Department. Still others provide musical and literary entertainments to which all members of the church and community are invited. This is not only a means of developing the social life, but, if properly conducted, it is a means of advertising the church and bringing many into its membership.

6. Athletics.—Once the world had complete control of all athletic amusements that helped or interested young people. The adult Bible class may do much to regain for the church that which has been from the beginning its rightful heritage.

Among the forms of athletics which have been found helpful and are being largely used throughout the country by adult Bible classes and other forms of Christian organizations are: baseball, tennis, basket ball, indoor ball, hockey, bowling, etc. It has been found necessary, however, in the use of athletics to have a few carefully prepared

rules which should always be rigidly enforced. In Chicago, where Sunday-school athletic work has been so successfully developed, the following rules have been adopted:

Any individual desiring to represent his or her Sunday school in individual or team contests must have been a member of the school from which he registers for a period of one month previous to making application.

Said application must be in writing and accompanied by a registration fee of twenty-five cents.

Said application must bear the indorsement of the pastor or superintendent of the Sunday school.

Eligibility to represent a Sunday school can only be maintained by attendance through the entire session of the Sunday school, not less than two Sundays each month.

Application or registration in this association shall be considered to indicate a willingness to abide strictly by the rules which govern this association.

The use of tobacco, intoxicating liquor, obscene or profane language by any of the contestants in any event under the jurisdiction of this association, or the engaging in any kind of athletic sports on the Sabbath day, shall render at once such persons ineligible and subject to suspension by the executive committee.

7. Reading Room.—Whenever a church has a room that can be devoted to this purpose it has been found exceedingly helpful to have it fitted up and always open for the use of young men. It should be furnished with pictures, maps, mottoes, comfortable chairs, desk, writing material, books, magazines, papers, games of various kinds, telephone; anything in fact, that would make the room attractive to young men. This may be the same room that is used for class purposes on Sunday.

DEVOTIONAL

This class of activities is the end toward which all others are but the means. If the devotional or spiritual life of the class is neglected the class is in a way to become nothing but a sort of social club, and this means failure. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" It may be safely said that if the spiritual life of the class is not properly developed and the prayer life intensified there will be little power in any of the other activities. Included under this general heading of devotional activities we may name the following:

1. Class Prayer Meetings.—Many of the classes most successful in winning men and women have a regular Sunday-morning prayer meeting. This is usually held just before the Sunday-school hour or the preaching service, and is a simple, brief, helpful service, not more than fifteen minutes in length. At this meeting the special needs of the church, the school and the class should be mentioned, and the greatest informality should be observed. Special requests for prayer should be encouraged and everything done to make this meeting a place of real spiritual uplift to everyone that attends.

2. The Devotional Services of the Class.—These should be carefully and wisely planned. When the Master was on earth he made the promise, "I will send the Holy Spirit who will teach you all things and bring all things to your remembrance." This promise should not only be remembered but real-

ized, whenever we come to the study of God's word. The songs sung, the Scripture read or recited, as well as the prayers offered should deepen the spirit of dependence upon the Holy Spirit for guidance in the study of the lesson for the day.

3. Regular Attendance Upon the Other Services of the Church.—Some classes have found it helpful to keep a record of those who attend these services, that they may speak a word of encouragement to those who do attend and cordially invite others to come. One class reports that great success has attended such efforts. A place is provided for the class in the regular midweek prayer service, and a definite part of this service is assigned to them each week.

Every aid possible should be rendered in the preaching services of the church. Attendance should be encouraged and expected. Quartettes, orchestras and chorus choirs might be organized to assist in the music of the church. All of the missionary and benevolent work of the church life should be assisted in every practicable way. One of the things which the church often neglects is the caring for the poor. There is no organization in the church which can more economically and effectively care for the poor and needy than the thoroughly organized adult Bible classes, and but few activities will more helpfully develop the devotional life of the class.

4. The Habit of Regular Study of God's Word.—Everything possible should be done to cultivate this habit on the part of every member of the class.

Nothing contributes more to the spiritual life of a young man or a young woman than a careful, regular reading of the Holy Scriptures. Each member should be encouraged to bring his own Bible to class, and these Bibles should be used in the study of the lesson. Many a man and woman is thus taught to intelligently handle the Bible and led into a deeper love for the truth it contains.

5. Winning Men and Women to Christ.—This should be diligently and prayerfully sought by all class officers and by all members of the class who are Christians. Mr. C. G. Trumbull, in his book entitled "Taking Men Alive," says, "If we do not learn and practice the art of taking men alive, we shall be failures in the chief work of Christ's kingdom on earth."

Because it is an art which one may learn, because there are certain distinctive truths to be recognized and because it is the most important work of Christ's kingdom, therefore every adult Bible class should have its personal-workers' class, for a systematic study of books and methods. The study of books on soul winning, however, will have but little value unless one actually engages in the work. Dr. Trumbull attributes much of his success as a personal worker to the resolution made early in his Christian life: "that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and if possible meet it." To seek to influence each

member to do personal work and to train him to do it effectively should be the fixed purpose of every adult Bible class.

6. Everything Possible Should Be Done To Assist the Sunday School.—The adult Bible class is a part of the Sunday school and every department should be made to feel its touch of enthusiasm and power. It should, if at all possible, meet with the school for a part of the opening services, uniting heartily in the singing, thus increasing the interest and enthusiasm of the entire school. Whenever supply teachers are needed, the school should be able to lean with confidence upon the adult class. A number of teachers' journals might be taken and distributed each week to different members, with the understanding that those who receive these journals are to be prepared to teach the following Sunday, if necessary.

The adult Bible class should also be the recruiting ground for the teacher-training class. Its leaders should always be on the alert to discover young men and young women who are to become the future workers in every department of the school and church. These should be directed to the training class, where they may receive the instruction in Bible study and methods of Christian work that will prepare them for a large and effective ministry. These members, while in the training class, need not lose their membership in the adult class, but, like the young man away at college receiving training for his life work, may retain their membership.

The superintendent and the various committees of the school should be able to depend upon the class at all times. It should be the big brother to every department of the school. While the adult class has enterprises of its own which should be supported by the church and all who are interested in young men and women, yet its segregation from the Sunday school only leads to a selfishness that will injure and sometimes completely destroy the usefulness of the class.

7. The Adult Class Should Aid the Community.
—It should remember that it is a vital part of the community and is thus responsible for the extension of adult Bible class work throughout the entire world. Its representatives should regularly visit other classes to encourage as well as to receive encouragement. It should stand ever ready to assist the Sunday-School Association in organizing adult Bible classes wherever they are needed; it should take active interest in the association work of the township, city, county and state or province; it should send delegates to the annual conventions of these associations; it should provide for sending delegates to the conferences held in the interest of adult Bible class work.

Once each year each Sunday school is asked to contribute to the support of organized Sunday-school work. This contribution is usually made through the local county association. The county association uses part of this offering to help the local work, and gives a part to the state or provincial associa-

tion; the state or provincial association uses part of this amount for its own work and sends a part to the International Association. The adult Bible class should be the moving spirit in making this annual contribution of the school both intelligent and liberal. Its constant effort should be to aid in the extension of the kingdom of our Lord in every part of the world.

8. The Adult Bible Class Should Do Everything Possible to Aid Its Members.—It should seek to find employment for the unemployed; to give help to those who are in special need; to visit and care for the sick; to provide suitable Christian homes or boarding houses for those who are compelled to work away from home. Everything within the power of the class should be done not only to lead its members to an open confession of Christ, but also to encourage and help them in living useful lives and to enlist their boundless energies in winning the world for Christ.

APPENDIX



When a member of the Wesleyan Bible Class of the Western Avenue Methodist Episcopal Church, Chicago, moves from the city, his name is retained on the class list and he is called an absent member. The class keeps in touch with absent members through correspondence. They are scattered through forty states and in three countries.

A map, a picture of which is here given, has been on the wall of the classroom for five years. Whenever a picture of the absent member can be secured it is reduced to postage-stamp size and placed on the map at his present location. When pictures cannot be secured the International Adult Bible Class emblem is used.

APPENDIX .

PRINTED FORMS FOR ADULT BIBLE CLASSES

Live adult Bible classes take advantage of every opportunity to secure publicity. One of the most attractive exhibits at the Louisville Convention of the International Sunday-School Association in June, 1908, was the display of printed matter found useful by adult classes in attracting and holding men. A few forms are added to this manual, in the hope that some of them may prove suggestive.

Y ARE O WILL BE U
 WANTED WELCOMED
 TO THE
B A R A C A B I B L E C L A S S
OF EDENTON STREET METHODIST SUNDAY SCHOOL

An organized, self-governed class of young men, for Bible study and mutual help. Meets every Sunday morning at 9.30. C O M E

JUST A MINUTE—

Where are you going Sunday? If you are a stranger, or have no other engagement, come and spend the afternoon with the fellows of the Baraca Class of Calvary Baptist Bible School. Good songs; a good lesson; and a hearty hand shake await you.

“THERE’S A PLACE FOR YOU.”

Mottoes for 1908:

Be regular in attendance
 Avoid harsh criticism—
 be lavish with praise
 Help whoever, wherever
 you can
 Man forever needs aid
 from man

The Brotherhood
 Class was organ-
 ized by men from
 all walks of life
 who have the . . .

Push

in them to make
 this the greatest
 organization of the
 kind in the West.
 Men, come and
 help us. It will do
 you GOOD

Our Aims:

To study the Bible
 To help, and foster Broth-
 erhood among men
 To assist every department
 of church work

FROM  CLASS 23

This Invitation is for 

Not for some one older, nor younger, nor
 larger, nor smaller, not for the other
 fellow, nor the one with more
 time on his hands.

IT IS GIVEN EXPECTANTLY TO 

CENTENARY U. B. SUNDAY SCHOOL
 South Second Street, below Swatara, Steelton, Pa.



YOU



"A Sunday Well Spent
Brings a
Week of Content."

If You Are Not a Member of Another Class

YOU ARE INVITED

to join

THE FRIENDLY
YOUNG MEN'S BIBLE CLASS

of the

FIRST UNITED BRETHREN CHURCH

Corner Gilbert and Fairchild Streets
Danville, Illinois

A WIDE-AWAKE CLASS

Composed of Young Men, Married or Unmarried, between
the ages of 16 and 35 years

MEETS AT THE CHURCH

Every Sunday Morning at 9.45 o'clock

COME

A Cordial Welcome; a Good Seat; Good Singing; Modern-Day Scripture Teaching; Christian Fellowship. All are yours if you come.

My Dear Miss—

Your name has been given to me, that I might extend to you a cordial invitation to visit our Bible Class for Young Women which meets every Sunday at 12.10 p. m. in the First Presbyterian Church, Twelfth and Alder Streets. We have a number of musical clubs, we care for our sick, seek employment for any who may need our help, and we entertain socially. May I look for you next Sunday?

Very cordially yours,

MRS. R. K. WARREN
per Secretary.

YOU R Invited to  the

Men's New Movement
BIBLE CLASS

And see how it is conducted in a Twentieth Century Sunday school. All Men, good or bad, sixteen years and upwards, come enjoy the good music on the big pipe organ, and hear the Male Quartette in the most comfortable room in town.

Every Sunday at 2 p. m., after June 1st at 9.30 a. m.
Come and be one of us.

H. J. SANDERS, Teacher,
345 South Second Street



REV. E.A.G. BOSSLER, Pastor,
311 Walnut Street

Centenary U. B. Church, S. Second Street, below
Swatara, Steelton, Pa.

A very cordial invitation is extended you to visit

THE METROPOLITAN BIBLE CLASS

METROPOLITAN MEMORIAL M. E. CHURCH,
FOURTH AND C STREETS N. W., WASHINGTON, D. C.

SESSION EVERY SUNDAY MORNING AT 9.30

Should you desire to become a member, kindly fill out and
return this card to the Chairman of the Member-
ship Committee, Dr. S. Josephine Mace,
701 Twelfth Street N. W.

Name, _____

City Address, _____

Native State, _____ Date, _____

You are invited to visit our Young Women's Bible
Class, which meets in the auditorium of the church, at
12.10 p. m. Inspiring song service, led by a large violin
club.

Special talk by Mrs. R. K. Warren.

MEMBERSHIP CARD

PROF. POWELL'S SUNDAY SCHOOL CLASS



" Search the scriptures; for in them ye think
ye have eternal life."

" Know the truth, and the truth shall make you
free."

" Come now, and let us reason together."

PLEDGE. I promise to attend regularly the sessions of the class unless unavoidably detained, and to do all I can to aid in making the class as helpful and profitable as possible. I shall try and secure at least one new member this year.

Name _____

Residence, Street _____ No. _____

Date of Membership _____

Recommended by _____

Assigned to _____ Division _____

Organized
Dec., 1907

CLASS SEVENTEEN

Number
Enrolled, 100

FIRST CHRISTIAN CHURCH

E. A. Cole, Teacher
N. M. Abbott, Pres.

WASHINGTON, PA.

Mrs. Etta Smith, Sec.
J. F. Bristor, Treas.

Dear _____:—We have missed you from our class and I send you this reminder and also desire to say we are now organized as an Adult Bible Class and desire to make ours the largest Adult Class in the County. Will you not return and help to that end?

We will expect to see you in your place next Lord's Day. Again earnestly and lovingly inviting you to return and help us, I remain,

Sincerely yours,

THE POWELL SUNDAY-SCHOOL CLASS

IN

EPWORTH M. E. CHURCH

MARION, OHIO

Weekly Report of _____ Division
 For the Month ending _____ 190

	1st Week	2d Week	3d Week	4th Week	5th Week
Enrollment
Number Present
Number Sick
Number Sick Visited
Visitors Brought by this Division
New Members
Visits Made by Mem- bers of this Divi- sion
Number Invited to Sunday School

 Leader

DIRECTIONS

1. Each Leader will please make a record for each item on the report at the close of every session of Sunday school.
2. Give the Secretary the name and address of any new member of your Division.
3. At beginning of every session of the Sunday school report to the class the names of any members of your Division who are sick.
4. Visit the members of your Division as often as possible. Be social and make strangers welcome.
5. Study to help make the lessons and work of the class as interesting as possible.

"TAKE THE SUNDAY WITH YOU THROUGH THE WEEK AND SWEETEN ALL THE OTHER DAYS"

Nearly two hundred men are doing this every week by starting right. We invite you to try it with us next Sunday by spending the hour from 2 to 3 in the

YOUNG MEN'S BIBLE CLASS

Derry Street United Brethren Church

CORNER FIFTEENTH AND DERRY STREETS

We're not boasters, but boosters; not grumblers, but a happy bunch of optimists. Come see us "make good" next Sunday.

"It hain't no use to grumble and complane;
It's jest as cheap and easy to rejoice.
When God sorts out the weather and sends rain,
W'y, rain's our choice."

SUNDAY AFTERNOON, 2 TO 3 O'CLOCK FIFTEENTH AND DERRY STREETS

YOU'RE INVITED

THE POWELL S. S. CLASS

MR. _____

Leader of Division No. _____

Members will please make their report on the lines below in figures:

Number of sick visited _____

Number invited _____

Number calls _____

Flowers taken _____

DO YOU NEED A MAN
FOR ANY KIND OF WORK?

FREE EMPLOYMENT BUREAU
CONDUCTED BY
TWENTIETH CENTURY MEN'S BIBLE CLASS
of the



FIRST CHRISTIAN
CHURCH



OWENSBORO, KY.

Do you need, permanently or temporarily, a

Clerk

Salesman

Teamster

Mason

Laborer

Overseer

Typewriter

Book-keeper

Electrician

Factory Hand

Machinist

Smith

Stenographer

Etc., Etc.

CALL H. C. JONES, Home Phone 250

or see him at his office, Cor. Fourth and St. Ann Streets,
and he will put you in communication with a capable man.

The Twentieth Century Men's Bible Class assists its
members to find employment, and serves the public by
maintaining this bureau free.

PLEASE POST IN PUBLIC PLACE

OFFICERS
 President
 W. J. L. HUGHES
 Vice President
 O. H. HAYNES
 Secretary
 O. H. WILLIAMS
 Treasurer
 H. C. JONES
 Teacher
 R. H. CROSSFIELD

TWENTIETH CENTURY MEN'S BIBLE CLASS
 FIRST CHRISTIAN SUNDAY SCHOOL

ONLY ONCE



A STRANGER

Religious ... Social ... Fraternal

OWENSBORO, KY.,

COMMITTEES
 DEVOTIONAL
 NEW MEMBERS
 BENEVOLENT
 ADVERTISING
 UP-TO-DATE
 EMPLOYMENT
 ABSENTEES
 WELCOME
 FINANCE
 SICK
 ENTERTAINMENT

A suggested letterhead for use by the men of the class

SOUVENIR

The Second Annual Banquet
OF
THE MEN'S FEDERATION

Ashland, Ohio, Thursday Evening, May 16, 1907

THE GREAT BANQUET

The Invitation.—"Behold, I stand at the door, and knock: if any man . . . open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3 : 20.

The Time.—"Now is the accepted time; behold, now is the day of salvation."—II Cor. 6 : 2.

"Come; for all things are now ready."—Luke 14 : 17.

The Place.—"Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18 : 20.

The Way.—"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14 : 6.

The Guests.—"Whosoever will, let him come. See Rev. 22 : 17.

"Him that cometh to me I will in no wise cast out."—John 6 : 37.

The Badge.—"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13 : 35.

The Price.—"Come, buy wine and milk without money and without price."—Isa. 55 : 1.

Jesus paid the price. See John 3 : 16.

Warning!—"He that entereth not by the door . . . but climbeth up some other way, the same is a thief and a robber."—John 10 : 1.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7 : 21.

MENU

Milk.—"Desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2 : 2.

Water.—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4 : 14.

Bread.—"I am the bread of life: he that cometh to me shall never hunger."—John 6 : 35.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4 : 4.

Honey.—"The judgments of the Lord are right. More to be desired are they than honey. See Ps. 119 : 9, 10.

Meat.—"My meat is to do the will of him that sent me."—John 4 : 34.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14 : 17.

Fruit.—"The fruit of the Spirit is love, joy, peace, longsuffering, . . . goodness, . . . meekness, temperance: against such there is no law."—Gal. 5 : 22, 23.

Dessert.—"He shall give to every man according to his works. See Rev. 22 : 12.

THE PERRY BIBLE CLASS



Meets Every Sunday Afternoon at 2 o'clock
in Asbury M. E. Church

ATTENDANCE CARD

Everyone register on this card, as this is the only way of recording attendance of members or visitors.

NAME _____

ADDRESS _____

If you are a visitor and not a member of any other School, you are invited to join ; if a member state what School in the space below.

USE THIS SPACE FOR SUGGESTIONS

Change of address ; positions wanted or open for others ; names of men to invite to Class ; sick, and information desired, etc., etc.

ROLL CALL

PLEASE FILL OUT AND HAND TO USHER

Name ^{Mr.}
^{Mrs.} _____
^{Miss}

Address _____

Visitors please write FULL name and ADDRESS

If you desire to join the Class, place an X in the upper right-hand corner

Help Us Help Others

CLASS SEVENTEEN—"Loyalty"

Please give names of all persons whom you think this class should endeavor to win for its membership or help in its organized work.

Indicate with an X in the squares the reason for our visitation.

These Persons Are Absent on Account Of:

Sickness

Out of City

Indifference

Excuses

NAMES

N. M. ABBOTT, President

MRS. ETTA SMITH, Secretary

		JANUARY				FEBRUARY				MARCH				APRIL						
		6	13	20	27	3	10	17	24	3	10	17	24	31	7	14	21	28		
DECEMBER	29	<div style="text-align: center;"> <p>1907</p> <p>ATTENDANCE CARD</p> <p>"THE TRUTH SEEKERS"</p> <p>Homewood Presbyterian Sabbath School</p> <p>Name _____</p> <p>Address _____</p> </div>																5	MAY	
	22																	12		
	15																	19		
	8																	26		
	1																	2		
NOVEMBER	24	9	JUNE																	
	17	16																		
	10	23																		
	3	30																		
		OCTOBER				SEPTEMBER				AUGUST				JULY						
		27	20	13	6	29	22	15	8	1	25	18	11	4	28	21	14	7		



BROTHERHOOD HYMN

I

Forward, Brothers, forward all,
Heart to heart, and hand in hand!
Hear the Great Commander's call:
Save the people, save the land!
One the Father whom we love,
One the Saviour, whom we trust;
One in earth and one above,
Father, Son and Holy Ghost!

II

One the church whose name we bear,
One the faith that we confess;
One the duty that we share;
One the promise we possess!
Bless our holy brotherhood,
Spirit of almighty grace!
Seal our union in thy blood,
Saviour of our fallen race!

III

Fail we cannot; though we fall
Thousands rise to fill our place;
And our God is Lord of all,
And our cause his righteousness.
Earth and heaven our bond shall bind
This our motto, brothers, be:
Love and service of mankind,
Love and service, Lord, of thee!

IV

Sound the gospel high and far;
Far and high our banner wave!
Forward, not to slay and mar,
But to pity, help and save!
Ho, young men, for ye are strong,
Fill the ranks and forward move!
Forward all with prayer and song,
Forward, all, in faith and love!

Brookcamp, Devon, Pa.
December 9th, A. D., 1906.

(Copyright A. D., 1906, by Henry C. McCook).

Tune, Benevento or Messiah.

CLASS "C" SONG

Music Selected. Words by Eurie M. Ayers

Father, as here we gather in thy name,
Touch every heart with love's own sacred flame.
Deign at this feast our Blessed Guest to be,
And may we love thee more, because of dear Class "C."

CHORUS

Oh ! bless us
Dear Saviour !
And consecrate to thee,
The life of every loyal girl
In dear Class "C."

Since we have learned to love thy holy word,
Oh, may we gladly speed its message, Lord ;
Giving our goods and service unto thee ;
So may thy blessing rest upon our dear Class "C."

Wide o'er the fields the harvest ripe appears,
We would be reapers for immortal years.
And in the battle for the truth and thee,
Lord grant a banner flag may float o'er dear Class "C."

WESLEYAN BIBLE CLASS SONG

The Wesleyan Class was founded for the study of God's word ;

And the teaching of its lessons many thousand souls have heard ;

And the inspiration of it, scores of human hearts have stirred,

Our class is marching on.

CHORUS

Rally, rally, to the Wesleyans ;

Come and visit with the Wesleyans ;

If you like us, join the Wesleyans,

And we will do you good.

Our motto, "Search the Scriptures," that we all may clearer see ;

What our loved Redeemer's purpose is, concerning you and me ;

And our object is to glorify the "Man of Galilee,"

As we go marching on.

Time's lapse or stretch of distance, cannot break the tender ties ;

Binding now our class together, everywhere beneath the skies ;

From North to South, and sea to sea, the Wesleyan song shall rise,

While we are marching on.

When classmates are in darkness we will point them to the light ;

Are they hard pressed in the battle, we will aid them in the fight ;

And if wearied in the valley, we will lead them up the height,

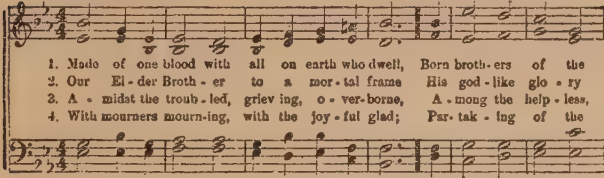
And still go marching on.

—Frank L. Wood.

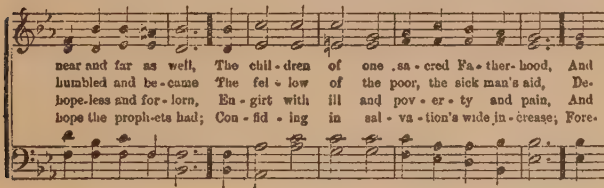
BROTHERHOOD HYMN

Words by Nolan R. Best

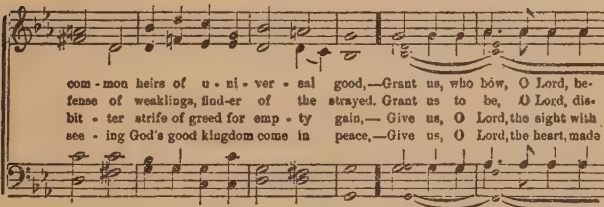
Music by William P. Merrill



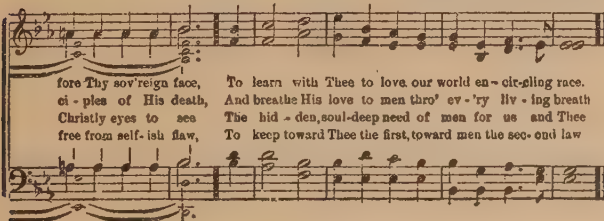
1. Made of one blood with all on earth who dwell, Born brothers of the
 2. Our El - der Broth - er to a mor - tal frame His god - like glo - ry
 3. A - midst the troub - led, griev ing, o - ver - borne, A - mong the help - less,
 4. With mourners mourn - ing, with the joy - ful glad; Par - tak - ing of the



near and far as well, The chil - dren of one sa - cred Fa - ther - hood, And
 humbled and be - came The fel - low of the poor, the sick man's aid, De -
 hope - less and for - lorn, En - girt with ill and pov - er - ty and pain, And
 hope the proph - ets had; Con - fid - ing in sal - va - tion's wide in - crease; Fore -



com - mon heirs of u - ni - ver - sal good, — Grant us, who bow, O Lord, be -
 fence of weaklings, find - er of the strayed. Grant us to be, O Lord, dis -
 bit - ter strife of greed for emp - ty gain, — Give us, O Lord, the sight with
 see - ing God's good kingdom come in peace, — Give us, O Lord, the heart, made



fore Thy sov' reign face, To learn with Thee to love our world en - cir - cling race.
 ci - ples of His death, And breathes His love to men thro' ev - 'ry liv - ing breath
 Christly eyes to see The hid - den, soul - deep need of men for us and Thee
 free from self - ish flaw, To keep toward Thee the first, toward men the sec - ond law

DATE DUE

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organization and work

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organization and work

Modern Sunday School Manuals

Edited by CHARLES FOSTER KENT, Ph.D.
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